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## PERIODICAL LITERATURE

CONDUCTED BY DR ALEXANDER F. CHAMBERLAIN

[NOTE.—Authors, especially those whose articles appear in journals and other periodicals not entirely devoted to anthropology, will greatly aid this department of the *American Anthropologist* by sending direct to Dr A. F. Chamberlain, Worcester, Massachusetts, U. S. A., reprints or copies of such studies as they may desire to have noticed in these pages.—EDITOR.]

**Adachi** (B.) Hautpigment beim Menschen und bei den Affen. (*Z. f. Morph. u. Anthr.*, Stuttgart, 1903, vi, 1-131.) This valuable monograph, with 3 tables and a good bibliography (pp. 124-129), treats of pigmentation of the skin in men and anthropoids, their relations and the interrelations of pigmentation among the anthropoids, the "blue spot" in children, etc. A résumé has already been noticed in *Amer. Anthr.*, 1902, N. s., v, 762. The section on the "blue spot" (pages 102-123) résumés the data on the subject. Dr Adachi concludes that the "blue spot" is not an atavism, but rather a rudimentary or regressive characteristic; it is something normal, not an abnormality.

— **u. Fujisawa** (K.) Mongolen-Kinderfleck bei Europäern. (*Ibid.*, 132-133.) Brief description, with figure, of a "Mongolian spot" in a Moravian infant girl seven weeks old, resembling those found in Japanese children.

**Anthony** (R.) L'évolution du pied humain. (*Bull. Soc. d'Anthr. de Paris*, 1902, v<sup>e</sup>s., III, 818-835.) In this article, with 14 figures, based chiefly upon the recent studies of M. Volkov, the author reaches the conclusion that in the evolution of the human foot ontogeny repeats phylogeny. The foot of new-born children of our race reproduces that of men of lower races, approaching, sometimes, even more than the latter, the foot of the arboreal simian, and particularly that of the gorilla, decidedly nearest to the human foot.

**Azoulay** (L.) Un progrès important pour les musées phonographiques. Reproductions galvanoplastiques des phonogrammes. Moules métalliques inaltér-

ables. (*Ibid.*, 787-793.) Describes, with some detail, the galvanoplastic reproduction of phonograms and casting the wax disks on a metal matrix (the "phonotype" of the Vienna Committee).

— Moules galvanoplastiques et moulates en cire des phonogrammes sur cylindres. (*Ibid.*, 796-798.) Brief account of wax reproductions of galvanoplastic casts of phonograms.

**Beschreibung** zu dem im Optischen Institute von O. H. Meder, Leipzig, angefertigten Schädeldiagrammen nach Professor Dr. Klaatsch. (*Cbl. d. d. Ges. f. Anthr.*, München, 1902, XXXIII, 152.) Brief description, with figure, of a skull-drawing apparatus devised by Dr Klaatsch. The writing point is of gold, pierced for ink.

**Bolton** (H. C.) Early instance of tangible lip reading. (*Science*, N. Y., 1903, N. s., XVII, 631-632.) Notes a case of a girl reported by Bishop Burnet in 1685.

**Brabrook** (E. W.) Presidential address. (*Folk-Lore*, Lond., 1903, XIV, 13-27.) Treats of "the light thrown by the study of folklore on the origin and development of the faculty of imagination in mankind." Among the topics considered are: Prehistoric man and his works (imagination was much exercised in neolithic age),—the treatment of the dead in the bronze and iron age shows further growth of the imagination,—festivals of the dead and spirit-lore among primitive peoples [(Australians, Eskimo, Nicobarese), totemism and heraldry, etc. There is much still to be learned from "the products of that more untutored imagination from which the primitive peoples have derived their incantations and their customs."]

**Collineau (M.)** Gigantisme unilatéral avec hypertrophie de l'hémisphère cérébral du côté opposé. (Rev. de l'Ec. d'Anthr. de Paris, 1903, XIII, 99-100.) Résumés account of Dr Reissmann in *The Australasian Medical Gazette* for Sept. 20, 1902, of an infant presenting exaggerated development of the right side of the body accompanied by greater development of the opposite side of the skull.

**Cunningham (D. J.)** Right-handedness and left-brainedness. (J. Anthr. Inst., Lond., 1902, XXXII, 273-295.) In this article (the Huxley lecture for 1902), with 2 plates and 7 figures, after résuméing the data as to the right-handedness of paleolithic and neolithic man, Dr Cunningham discusses, with references to recent literature, the topic indicated, from the anatomical and physiological standpoint. Fetuses, children, apes, microcephalic idiots (18 were observed), etc., are considered. The bulging of the arm-area in the human cerebrum (right brain) about the middle or end of the sixth fetal month precedes the shaping of the speech-area, which does not strongly develop before the end of the first infantile years. This argues for the view that the high functioning of the arm was achieved before articulate speech. Right-handedness is "due to a transmitted functional prééminence of the left brain." The highest degree of right-handedness occurs in civilized races engaged in the highest skilled labor—the introduction of machinery (type-writer, printing machine, looms, etc.) may in time reduce this prééminence somewhat.

**Dixon (R. B.)** The American Association for the Advancement of Science. Section H. Anthropology. (Science, N. Y., 1903, N. S., XVII, 286-290.) Gives abstracts of papers read Dec. 30, 1902, to Jan. 2, 1903, at Washington, D. C.

**Du Chaillu, Paul Belloni.** (Rec. of Past, Washington, 1903, II, 158-160.) Biographical sketch with list of works and portrait of Du Chaillu, who died at St Petersburg, April 29, 1903.

**Ellis (H.)** Variation in man and woman. (Pop. Sci. Mo., N. Y., 1903, 237-257.) Reply to criticism by Professor Pearson, who denies that the variational tendency is more marked in man than in woman. Professor Pearson's rejection of all ab-

normalities as pathological is thought unscientific. The essential unity of physiology and pathology was made clear by Virchow.

**Fischer (E.)** Beeinflusst der M. genioglossus durch seine Funktion beim Sprechen den Bau des Unterkiefers? (Anat. Anz., Jena, 1903, XXIII, 33-37.) In this article, with one plate (3 figs.) the author concludes that the genioglossic muscle in its speech-function does not exert a great formative influence upon the lower jaw.

— Zur Vergleichung des Menschen — und Affenschädel in frühen Entwicklungsstadien. (Cbl. d. d. Ges. f. Anthr., München, 1902, XXXII, 153-156.) Discusses by means of models of the skulls of a macaque, a lutung, and a human embryo, the cranial resemblances and differences. The embryonic skulls of these apes have a typical interorbital septum. The observation of the nasal region indicates that the narrow-nosed forms have been developed from the broad-nosed.

**Gaudry (A.)** Contribution à l'histoire des hommes fossiles. (C. R. Ac. d. Sci., Paris, 1903, CXXXVI, 266-268.) Compares the "man of Mentone" with the modern Australian aborigine, and suggests similar ancestors for our race.

**Godin (P.)** Recherches anthropométriques sur la croissance des diverses parties du corps. (Bull. Soc. d'Anthr. de Paris, 1902, v<sup>e</sup> s., III, 717-719.) Résumés the author's work *Recherches anthropométriques sur la croissance des diverses parties du corps* (Paris, 1903), based on 36,000 measurements of 100 subjects during their thirteenth to eighteenth years. Dr Godin had not noted any case of so-called "abdominal brown line" said to occur at the period of puberty.

**Hartland (E. S.)** The voice of the stone of destiny: an inquiry into the choice of kings by augury. (Folk-lore, Lond., 1903, XIV, 28-60.) Treats of the "coronation stone" (*lia fâil*), or "stone of Tara," election by dream-divination in Irish legend, Transylvanian divination by the crown, Buddhist divination tales, "first man met" tales, animal agent tales (elephant, e. g., in East), "Pope Innocent" (outcast child tales), elections of bishops, birth-portents (Dalai

Lama), royal auguries, snakes as augurers of royalty, etc. The literary and folklore aspects of the subject are considered.

**Holmes** (W. H.) Classification and arrangement of the exhibits of an anthropological museum. (*J. Anthr. Inst.*, Lond., 1902, XXXII, 353-372.) Treats, with 8 figures, of the scheme now being adopted in the U. S. National Museum, Washington, embracing the biological, ethnological, and cultural aspects of man and the races of man, with special exhibits for individual purposes. The geo-ethnic, culture-history and special culture arrangements are discussed with some detail (Eskimo as example). A small map of geo-ethnic areas in North America is given on page 365.

**Hommel** (F.) Ueber den Ursprung un-seres Alphabets und seiner Anordnung. (*Cbl. d. d. Ges. f. Anthr.*, München, 1903, XXXIV, 44-45.) Argument for East Arabian (Chaldean) origin, not later than 2000 B. C. The original order was based on astrological ideas.

**Kikuchi** (J.) Das Gewicht der menschlichen Gehörknöchelchen. (*Z. f. Ohren-hlk.*, Berlin, 1902, XLI, 1-3.) Gives results of the examination of 741 human ear-bones. The average weight is greater in man than in woman. Greatest with the Chinese, least with the negroes of Africa. See also the author's *Untersuchungen über den menschlichen Steigbügel* (Weisbaden, 1902).

— Beiträge zur Anatomie des menschlichen Amboss. (*Ibid.*, 1902, XLII, 122-125.) This bone is longest, broadest, and thickest in Chinese and Russians. It is proportionately greater in new-born than in adult Germans.

**Klaatsch** (H.) Ueber die Variationen am Skelete der jetzigen Menschheit in ihrer Bedeutung für die Probleme der Abstammung und Rassengliederung. (*Cbl. d. d. Ges. f. Anthr.*, 1902, XXXIII, 133-151.) Treats, with 22 figures, of the osseous variations (cranial, hands and feet, humerus, tibia, femur, vertebrae, ribs, etc.) in the races of men now existing and their evolutional significance. There are in the skeleton no specifically Mongoloid, Negroid, or European characteristics, but only combinations of such in certain limits of variation. A "norm" will hold neither for the European nor for other races. Adaptation to the erect

posture has occurred differently with diverse races. The epithet "pithecid" is rather to be avoided, since the "lower" characteristics are no approach to any now living simian. The so-called "higher" characteristics have been acquired in manifold fashion and independently of one another during the spread of the human race. The present formation of the skull, etc., in Europeans, Mongoloids, and Negroids represents separate developments from a common root.

**Koch** (W.) Some corosions found on ancient bronzes. (*Science*, N. Y., 1903, N. s., XVII, 152-153.) Discusses the "pale blue" and "pale green" excrescences found on Grecian and Egyptian bronzes in the Boston Museum of Fine Arts, due to exposure to a moist atmosphere.

**Kollmann** (J.) Die Rassenanatomie der Hand und die Persistenz der Rassenmerkmale. (*Arch. f. Anthr., Brnschwg.*, 1903, XXVIII, 91-141.) Treats, with 1 table, 10 figures and bibliography, the race-anatomy of the hand, the Corcelettes finger-prints, the persistence of race-characteristics. Two forms of the hand are recognized, a broad and a narrow, correlated in the white race with broad and narrow faces. The Corcelettes finger-prints prove the existence of the Europeans for more than 5000 years. Since the neolithic period, or since ca. 10,000 years, no new race of man has appeared—the human races have been persistent since at least that time. Man is variable but not mutable. The crossing of human races produces no new varieties and no new types. The variability of man extends to the organs phylogenetically oldest. The old blood of the original stock adheres through all anomalies, effects of environment, métissages, etc.

**Laborde**, Jean-Vincent. (*Rev. d. l'Éc. de Anthr. de Paris*, 1903, XIII, 137-142.) Appreciation by George Hervé. List of honors and positions held. Notices from medical journals.

**Lang** (A.) Notes on ballad origin. (*Folk-Lore*, Lond., 1903, XIV, 147-161.) General discussion and re-statement of the author's position, called forth by remarks of Mr T. F. Henderson in the prefatory note to his new edition of *The Border Minstrelsy* (Edinburgh, 1902.) Lang's view is that

many ballads are not mere "degraded versions of literary mediæval romances," but "the work of popular rhymers, often dealing with themes also current in *märchen* of great antiquity, and not borrowing from literary sources."

**Mantegazza** (P.) Prime linee di psicologia positiva. (Arch. p. l'Antr., Firenze, 1903, XXXIII, 65-79.) Ninth and tenth sections treating of sexual love, jealousy, family-sense (paternal affection, fraternal affection), etc. The love of man differs from the love of the animal in that it is not confined to the fecund age alone. The ideal form of the human family is monogamous. Paternal affection is less necessary, less common and less intense than maternal. The Patagonian Tehuelches evince an extraordinary affection for their children. The Italian people in the matter of psychology are still in the period of alchemy. There is a proverb, "love of a brother, love of a knife."

**Maurel** (E.) Étude des conditions pouvant modifier la masculinité. (Rev. Sci., Paris, 1903, 4<sup>e</sup> s., XIX, 424-431.) Discusses primogeniture, age of mother, marriage-birth interval, menstruation-fecundation, condition of parents, social status, masculinity, and natality (statistics), etc. Primogeniture, youth of parents, father especially), small marriage-birth interval, ovum-maturity, vigor of parents, all increase masculinity. The well-to-do classes have less masculinity, due to pathological influences.

**Meyer** (R. M.) Die Welte. (Arch. f. Kulturgesch., Berlin, 1903, I, 1-17.) Ethnological discussion of the wager, its origin and development. The wager is a sort of "mind or soul challenge." In an age when begging and giving were little in vogue, wagering was an important means of adding to one's property. It is one of the intellectual sides of play as well as of contest or battle.

**Nutt** (A.) Charles Godfrey Leland. (Folk-Lore, Lond., 1903, XIV, 162-164.) Brief appreciation of a many-sided and much-experienced man, folklorist among other things — died March 30, 1903.

— Gaston Paris. (Ibid., 164-166.) Appreciation and list of works. Paris was the author of several works of a

folkloristic nature, particularly *Le petit Poucet et la Grand Ourse* (Paris, 1875).

**Papillault** (G.) Premières observations nécrologiques sur le Dr Laborde. (Rev. de l'Éc. d'Anthr. de Paris, 1903, XIII, 142-143.) Brief notes on the brain of Dr Laborde, the anthropologist. The weight (1234 gr.) is small, the convolutions generally little complicated.

**Peet** (S. D.) The earliest home of the human race. (Amer. Antq., Chicago, 1903, XXV, 191-206.) General argument, with illustrations, to show that "the earliest home of the human race was in the very place where tradition and the scriptures have shown it to have been."

**Rapport** sur le concours du Prix Fauveille. (Bull. Soc. d'Anthr. de Paris, 1902, 4<sup>e</sup> s., III, 798-799.) Prize awarded to M. Soury for his recent important work on the brain, with honorable mention of MM. Lapicque and Dhéré, and bronze medal to M Vaschide, the latter for his treatise on an anencephalous infant, the former for their studies on the relation between size of body and encephalic development.

**Rapport** sur le concours du Prix Broca. (Ibid., 799-802.) Prize awarded to M. Godin for his *Anthropométrie à l'âge de la puberté*. A bronze medal to M. Lesbre for his *Essai de myologie comparée de l'homme et des mammifères domestiques*. Another memoir submitted was Dr M. Baudoin's *Des Monstres doubles autositaires opérés et opérables*.

**Regnault** (F.) Sur la trépanation préhistorique. (Ibid., 736-738.) General discussion. Author thinks trepanning often due to medical procedures.

**Reinach** (S.) Le culte de l'âne. (L'Anthropologie, Paris, 1903, XIV, 183-186.) Treats of the pagan charge against the early Christians that they worshipped an ass's head and kindred folklore.

— La tiare de Saïtapharnès. (Ibid., 237-248.) Résumés the discussions and disputes about the authenticity of the "tiara" of Saitapharnes in the museum of the Louvre.

— Les sacrifices d'animaux dans l'église chrétienne. (Ibid., 59-62.) Résumés the article of Conybeare, *The survival of animal sacrifices inside the Christian*

*Church in the Amer. J. of Theol.*, 1903, 67-90. Sacrifices of animals, long continued in the eastern churches, still survive in the Iberian (Georgian) church of the Caucasus, the American church, and among the Nestorians, etc., of eastern Syria. The vegetarian tendencies of Greek philosophy are in part responsible for the gradual disappearance of animal sacrifices in the Christian church.

— Alexandre Bertrand. (*Ibid.*, 100-103.) Biography and list of works of the late director of the Museum of St Germain, reproduced from the *Revue archéologique*. He was an authority on Celtic archeology.

**Schmidt** (E.) Hermann Klaatsch's Theorie über die Stammesgeschichte der Menschen. (*Globus, Brnschwg.*, 1903, LXXXII, 285-286.) Critical discussion of Klaatsch's monograph on *Entstehung und Entwicklung der Menschheit* in the second volume of H. Krämer's *Weltall und Menschheit* (Heidelberg, 1903). Klaatsch holds that the teeth and hand of man go far back in the mammal series, making him a truer representative in some respects of pre-human types than the other primates. He is no nearer related to the anthropoids than to the other primates. Schmidt welcomes Klaatsch's work as bound to start a healthy discussion.

**Schrader** (F.) L'atmosphère. Les vents alizés. (*Rev. de l'Éc. d'Anthr. de Paris*, 1903, XIII, 69-80.) General account of the trade-winds and their influence on human commerce and civilization.

**Schwalbe** (G.) Fontanella metopica und supranasales Feld. (*Anat. Anz.*, Jena, 1903, XXIII, 1-11.) Discusses, with 2 figures, the views of Rauber in the previous volume and describes a marked case of "scar" of metopic fontanelle in the cranium of a three-year-old girl.

**Spitzka** (E. A.) A study of the brain-weights of men notable in the professions, arts and sciences. (*Phila. Med. J.*, 1903, repr., 1-14.) In this article, with tables, curves, and bibliography, the author discusses the brain-weights of 96 notable men. Hypertrophy, atrophy, hydrocephalus, errors of autopsy, etc., are considered. The average of the 96 distinguished individuals is 1473 gr.—the average age of 92 was 63 years. Included in the list are the following

anthropologists: Mallery (1503), Ch. Letourneau (1490), Powell (1488), Broca (1484), G. de Mortillet (1480), A. Bertillon (1398), A. A. Hovelacque (1373),—7 individuals averaging 63 years of age, with average brain weight of 1459.3. The 21 cases from the United States and Canada average 1518 gr., heading the ethnic list.

— The post-orbital limbus; a formation occasionally met with at the base of the human brain. (*Ibid.*, repr., 1-6.) Brief description, with 2 figures, of the occurrence of a "postorbital limbus," in 2 Papuan and one Japanese brain and the brain of "a distinguished American scientist."

— The brain of Saljestrom. (*Science, N. Y.*, 1903, N. s., XVII, 554.) Brief résumé of Retzius' account in the *Biologische Untersuchungen* for 1902 of the brain of Professor Saljestrom, the eminent Swedish physicist and pedagogue (died 1892 aged 76). His splendidly developed brain, with normal asymmetry, weighed 1422 gr.

— Brain-weights of brothers and sisters. (*Ibid.*, 516.) Cites after Kockel and Marchaud the brain-weights of a brother and two sisters (4½, 3½, 2 years) drowned together, and of three brothers (12½, 8, 4¾ years) suffocated by gas. Notes also the fact that the brains of the brothers Leidy (eminent man of science, physician) both weighed 1415 gr.

**Starr** (F.) Mary Louise Putnam. (*Ibid.*, 632-633.) Biographical sketch and account of patronage of Davenport Academy of Sciences.

**Stevens** (R.) Industrial history. (*Pratt Inst. Mo.*, Brooklyn, 1903, XI, 83-95.) Outlines, with 5 figures, the course in industrial history, based on the origin and development of primitive arts and inventions.

**Timmermans** (A.) L'onomatopée et la formation du langage. (*Rev. Sci.*, Paris, 1903, 4<sup>e</sup> s., XIX, 395-400.) Discusses the experiment of Psammetichus (the conditions of child-language are more favorable), the opinions of Socrates in the *Cratylus*, argot, slang, etc.

**Verneau** (R.) André Sanson. (*Bull. Soc. d'Anthr. de Paris*, 1902, 5<sup>e</sup> s., III, 720-722.) Appreciation of life and works of the anthropologist, A. Sanson, died Aug. 25, 1902.

— Rudolf Virchow. (*Ibid.*, 722-723.) Brief appreciation.

**Vernes** (M.) *L'histoire des religions et l'anthropologie.* (*Rev. de l'Éc. d'Anthr. de Paris*, 1903, XIII, 144-164.) Discusses the question whether religion is susceptible of progress and whether history proves a progress of this sort. The author inclines more and more to a negative answer. There are no marks of a fecund transformation,—no appreciable difference between the animistic, fetishistic or naturalistic type, the polytheistic and the monotheistic types. These are forms, not stages of religion. Modern Christianity, is hardly pure monotheism, not even as purely so as Islam.

**Windt** (C.) *Ueber das Erkennen der Menschen an den Fingerspitzen.* (*Stzgb. d. Anthr. Ges. in Wien*, 1903, 66-68.) General discussion of the value of "finger-prints" (dactyloscopy) for the determination of the identity of individuals.

**Wolkenhauer** (W.) Dr Karl v. Scherzer. (*Globus*, Brnschw., 1903, LXXXIII, 229-230.) Biographical sketch, with portrait, and notes on publications. Among Scherzer's works was *Aus dem Natur- und Völkerleben im tropischen Amerika* (Leipzig, 1864). His magnum opus was *Das wirthschaftliche Leben der Völker* (Leipzig, 1885).

**Wollemann** (A.) Das Ende der "Nephritfrage." (*Ibid.*, 144-145.) Résumés recent literature and shows that the autochthonous theory of the origin of nephrite objects (Meyer, 1882) has been sustained as against the importation (from Asia) theory advanced by Fischer in 1875.

#### EUROPE

**Abercrombie** (J.) The oldest bronze-age ceramic type in Britain; its close analogies on the Rhine; its probable origin in central Europe. (*J. Anthr. Inst.*, Lond., 1902, XXXI, 373-397.) An elaborate discussion, with 13 plates (figuring 95 beakers and 98 varieties of ornament) of "beakers" in ancient Britain of the oldest bronze age, the conditions under which they were found, etc., their distribution, ornament, etc., as compared with similar objects from the Rhine region. The "British beaker," the author thinks, arose in central Europe. The "beaker type" is almost unknown in Ireland.

**Anutschin** (D. N.) *Russland in archäologischer Beziehung.* (*Int. Cbl. f. Anthr.*, Stettin, 1903, VIII, 65-73, 129-137.) Translated by T. Pech from the Russian Encyclopedic Dictionary (Vol. XXVIII, St Petersburg, 1900). A good résumé of Russian archeology. Neolithic remains are much richer than paleolithic in Russia, and man was widespread in Russia during the former period. In the metal age, the Siberian influence is strong, the western rather weak. In some parts of the country the iron age followed immediately the stone age. In southern Russia the "Scyths" dominated from the sixth to the second century, B. C. The Goths appear on the north coast of the Black sea in the second century, A. D. The "Sarmatians" who followed the Scyths are succeeded by the Slavs in the fifth or sixth century, A. D. (most marked in the ninth to eleventh century, when also Byzantine influences abound). By the eighth century, A. D., one can begin to speak of a "Russian" culture.

**Ardu-Onnis** (E.) *Per la Sardegna preistorica. Nota 3<sup>a</sup>. Le nuove contribuzioni.* (*Atti d. Soc. Rom. di Antr.*, 1903, IX, 15-93.) Résumés the most important recent publications on Sardinian archeology and prehistory and discusses the questions and problems involved, particularly Pinza's *I monumenti primitivi della Sardegna*. The author suggests a pre-dolmen Ligurian population in Sardinia. There has been more than one "Pelasgian" invasion. Indeed, as Dr Ardu-Onnis remarks, "both from the number and variety of its monuments, the island of Sardinia does not yield in prehistoric times to Sicily as the crucible of the principal ethnic elements of the Mediterranean." The "culture of Oristano" is a new and unknown period in the prehistory of Sardinia.

**Bardon** (L.) *et Bouyssonie* (J. et A.) *Un nouveau type de burin.* (*Rev. de l'Éc. d'Anthr. de Paris*, 1903, XIII, 165-168.) Describes, with 3 figures, "a scraper with a lateral borer" from the "shelters" in the neighborhood of Brive, thought to be new to archeology.

**Baudoin** (M.) *Objet de cuivre pur trouvé dans un mégalithe.* (*Bull. Soc. d'Anthr. de Paris*, 1902, v<sup>e</sup> s., III, 729.) Brief note on a pin of copper found in 1901 in the sands of the covered way of

the megalith "Pierre Folle," at Commequiers in Vendée. A more detailed account has been published by the author in the *C. R. Assoc. Française* for 1902.

**Birkner** (F.) Ueber die Hunde der Römer in Deutschland. (*Cbl. d. d. Ges. f. Anthr.*, München, 1902, XXXIII, 157-162.) After a general discussion of the various prehistoric and modern races of dogs (a table of skull-measurement embodying the chief differences is given on page 162), Dr Birkner résumés the researches of Jeittles, Schloss, Krämer, etc., and concludes (from study of 14 skulls) that the dogs known to the Romans in Germany (6 figures) represent the following types: A small and a larger form of *Canis familiaris palustris*, the latter passing over to a third form resembling *Canis familiaris intermedius*; forms resembling the mastiff and shepherd dog types; also a sort of greyhound type.

**Bolk** (L.) Kranziologische Untersuchungen holländischer Schädel. Zugleich ein Beitrag zur Kenntnis der Beziehung zwischen Form und Capacität des Schädels. (*Z. f. Morph. u. Anthr.*, Stuttgart, 1902, v, 135-180.) This article with 11 figures, based on the study of 302 Dutch skulls, treats of the skull form (the distribution of the different types shows *rapprochement* with the Reihengräber skulls), the relations between the cephalic index and absolute length and breadth, of length and height indices, content, etc. The height-index is of uncertain craniological value and its use causes many errors. The brachycephalic skulls exceed by a little the mesocephalic in capacity. According to cephalic indices the capacity-series shows two maxima, perhaps due to race-mixture.

**Bourgeois** (G.) Tumulus-dolmen de la forêt de Coupray, lieu dit "En Charmont," Haute-Marne. (*Rev. de l'Éc. d'Anth.* de Paris, 1903, XIII, 133-135.) Brief description, with plan and cut of a tumulus-dolmen examined in July, 1902, and of the objects there discovered—fragments of skeletons, pieces of rude pottery, a polished axe, a knife, a scraper, a flint arrow-head.

**Breuil** (H.) Un torques en or découvert à Massigny, Vendée, etc. (*L'Anthropologie*, Paris, 1903, XIV, 173-182.) Describes with figures a golden torque, gold ear-rings and fragments of hollow

gold torques from the Vendée, etc., the first in detail.

**Bruiningk** (H.) Der Einfluss der Heiligenverehrung auf die Wahl der Taufnamen in Riga im Mittelalter. (*Szg. d. G. f. Ges. u. Altsk. d. Ostseep. Russl.*, Riga, 1902 [1903], 77-83.) Author concludes that the adoration of saints in the Middle Ages had no special influence upon the choice of baptismal names.

— Ein liturgisches mittelalterliches Bronzebecken, die sogenannte Kaiser-Otto-Schale, etc. (*Ibid.*, 108-149.) Detailed description and discussion, with 2 plates, of the so-called "Emperor Otto dish" (in the Cathedral Museum at Riga), found in excavations near Fellin in Livonia in 1886.

— Zur Frage der Verehrung der esten livländischen Bischöfe als Heilige. (*Ibid.*, 3-36.) Treats of the adoration of the first bishops of Livonia as saints, with numerous bibliographical references.

**Brunner** (—) Zur Forschung über alte Schiffstypen auf den Binnengewässern und an den Küsten Deutschlands und der angrenzenden Länder. (*Cbl. d. d. Ges. f. Anthr.*, 1903, XXXIV, 1-13.) Treats, with 40 figures, of the old types of vessels of the Danube region: Dug-outs and plank-vessels of the Starbiger See (described by Rauch), the "Rohrschiff" and "Moosenschiff" of the Kochelsee (Andree); the "Plätten" of the Chiemsee, the "Weidzille" of the Danube, Inn, etc. (Eysert, Schlesinger); dug-outs of the Plattensee (Traeger, Herman); vessels of the Save in Carniola (Müllner); dug-outs of the Save and tributaries (Schlesinger); prehistoric dug-out of lake-village of Dolnja Dolina (Truhelka); Transylvania dug-outs and other vessels (Teutsch).

**Bryce** (T. H.) Note on prehistoric human remains found in the Island of Arran. (*J. Anthr. Inst.*, Lond., 1902, XXXII, 398-406.) Describes, with plate and table of measurements, four skulls of the megalithic chamber-builders, and two skulls (previously recorded) of the short-cist builders, with notes on other osseous remains. The first set are markedly dolichocephalic, the others brachycephalic. The megalithic structures of Arran (a newly discovered one is briefly described) belong to the late stone age.

**Bugiel (W.)** Polnische Sagen aus der Provinz Posen. (*Globus*, Brnschwg., 1903, LXXXIII, 127-130.) Cites items of Polish folklore relating to lakes, ponds, springs, water-spirits, will-o'-the-wisps, the devil, hidden treasures, localities, St. Adalbert, etc. Based on *Wielkopolskie nazwy polne* (Posen, 1901), a work, the result of the coöperation of more than 100 individuals, containing the discussion of more than 550 place-names in Polish Posen.

**Busutil (V.)** Holiday customs in Malta. (Folk-Lore, Lond., 1903, XIV, 77-85.) Extracts by H. W. Underdown and Miss Margaret Eyre from Signor V. Busutil's *Holiday Customs in Malta* (Malta, 1894).

**Capitan (L.)** Pierres et haches à cupules. (Rev. de l'Éc. d'Anthr. de Paris, 1903, XIII, 88-93.) Treats, with 7 figures, of pitted (cupped) stones and axes from various parts of France and England. The author suggests that the depressions on some of them may have been produced as a sort of funerary ritual to "kill" them. Some of the other holes are merely for hafting, etc.

— La station paléolithique de la Ferrassie, Dordogne. (*Bull. Soc. d'Anthr. de Paris*, 1902, v<sup>e</sup> s., III, 730-731.) Notes on finds—flints and other implements of the Magdalenian type; and in a lower stratum others of a Mousterian type.

**Cartailhac (É.)** Gravure inédite de l'âge du Renne. (*L'Anthropologie*, Paris, 1903, XIV, 179-182.) Describes, with figure, an engraved stone (two bands of horses) found in the grotto of Chaffand (Vienne) about 1840, and now in the Gaillard de la Donnerie collection.

**Chambroux (E.)** Le polissoir de Mézy-Moulins, Aisne. (*Bull. Soc. d'Anthr. de Paris*, 1902, v<sup>e</sup> s., III, 839.) Brief description, with figure, of prehistoric polishing-stone, with 21 striæ and 2 depressions, found at Mézy-Moulins.

**Chervin (A.)** Amulettes pour femmes enceintes et ex-voto. (*Ibid.*, 806-809.) Brief description, with 7 figures, of an amulet (nude female bust) for women with child from Barcelona, Spain, and corresponding objects from other parts of the Mediterranean region, their symbolism, etc.

**Courty (G.)** Examen chimique de deux matières colorantes trouvées dans les stations préhistoriques du Périgord. (*Ibid.*, 840.) Gives results of chemical examinations of a black coloring matter (manganese) from the prehistoric "station" of Laugerie-Haute, and a red coloring matter (sesquioxide of iron) from the débris of the excavations in the grotto of Eyzies.

**Dames (M. L.) and Seemann (E.)** Folk-lore of the Azores. (*Folk-Lore*, Lond., 1903, xv, 125-146.) Treats of local legends, legends of the Virgin Mary, festivals, etc., customs and superstitions, songs (texts and translations of 6 *fados*). Corn husking is a popular Azorean pastime. Several customs, extinct on the Portuguese mainland, survive here. The negro admixture is not very marked. A Moorish element is in evidence.

**Delisle (F.)** Vieilles coutumes et croyances en Languedoc. (*Ibid.*, 738-742.) Treats of the old Languedocian beliefs concerning the hen that sings like a cock, the toad as a fetish against hen-fleas, egg-worms, etc., and the fashion of setting eggs to hatch. In the discussion M. Volkov called attention to kindred Russian belief.

**De' Rossi (G.)** La statura degli Italiani e l'incremento in essa verificatosi nel periodo 1874-98. (*A. p. l'Antr.*, Firenze, 1903, XXXIII, 17-64.) In this article, with 9 tables and 2 curves, references to literature and general arguments, Dr De' Rossi shows that the data of the levy of recruits born in the years 1854-1878 indicate a continuous and positive increase in stature, as evidenced by the diminution in the groups of low statures, the increase in the groups of medium and high statures, the increase of the normal, medium and median stature, and the regularizing of the serial curve. This increase in stature is probably "an effect of more precocious physical development," rather than a real augmentation of the *final stature* of the Italians. The normal, medium and median statures for recruits born in 1854-1858 are 1.625, 1.623, 1.620 meters, and for those of 1874-1878, 1.640, 1.632 and 1.629 meters.

**Doignneau (A.)** Crânes provenant de l'ancien cimetière Saint-Paul. (*Bull. Soc. d'Anthr. de Paris*, 1902, v<sup>e</sup> s., III,

753-754.) Account of finding of skulls and other human remains (belonging to the thirteenth to fourteenth centuries) in the old cemetery of St Paul. Five skulls were sufficiently preserved to be presented to the Society.

**Du Chatellier** (P.) Un âge du cuivre ayant précédé l'âge du bronze a-t-il existé en Armorique? (Rev. de l'Ac. d'Anthr. de Paris, 1903, XIII, 169-172.) Criticises the paper of M. de la Grancière,—noticed in *American Anthropologist*, 1902, N. S., IV, 312,—and produces evidence in favor of the existence of an Armorican copper age.

**Fairbanks** (A.) Aristophanes as a student of society. (Amer. J. Soc., Chicago, 1903, VIII, 655-666.) Under the rubrics: the elements of social life, the family and the state, property and economic questions, the author points out the importance of the data in the comedies of Aristophanes for our knowledge of the political and social life of Athens in the fifth century B. C., and their discussion by men of learning.

**Fischer** (E.) Ein steinzeitliches Höckergräberfeld in der Nähe von Freiburg i. Br. (Cbl. d. d. Ges. f. Anthr., München, 1903, XXXIV, 20.) Note on graves of the stone age with "squatting skeletons"—in the hand of one were a flint and a flint knife. An urn was also discovered.

**van Gennep** (A.) Notes sur les domovöi. (Rev. de l'Hist. d. Relig., Paris, 1903, repr. 1-16.) Treats, with references to Léger, Zvonkof, Afanasief, Kolcinc, etc., the *domovöi*, beings of Russian folklore more complex and diverse in origin than the Latin *penates*, with whom they have been compared—they are more than "household gods" or "ancestral spirits." They have certain relations to snakes, horses, cattle, poultry, etc., and have various human and animal forms; they are not confined to the hearth or even to the house. Some of them are doubtless of animal origin, perhaps totemistic.

**Giuffrida-Ruggeri** (V.) Nuovo materiale scheletrico della caverna di Isnello. (Atti d. Soc. Rom. di Antr., 1903, IX, 5-14.) Brief account, with 2 figures, of the new osseous material of the Isnello cavern (see *Amer. Anthr.*, 1902, N. S., IV, 771), particularly 13 tibias and

36 femora in a fit state for measurement. The frequency of the pilaster is noteworthy; also platymery and platycnemia. Some of these morphological phenomena may represent differences between paleolithic and neolithic man.

— Animali totem e animali medicinali. Contributo allo studio delle superstizioni popolari in Italia. (Ibid., 161-173.) Treats of "totem animals" (wolf, hen, serpent, etc.) and "medicinal animals" (hen, cock, wolf, snake, viper, dog, lizard, toad) in the folklore of ancient and modern Italy. The author holds, with Reinach, that "theriolyatry is intelligible only as the survival from a primitive totemism," and the same explanation suits for its last remains—"popular superstitions" (folklore).

**Hoernes** (M.) Das Campignien. Eine angebliche Stammform der neolithischen Kultur Westeuropas. (Globus, Brnschw., 1903, LXXXIII, 139-144.) Résumés evidence and arguments (with 24 figures) for the consideration of the so-called Campignian "culture," represented especially in the prehistory of northern France, as the original form whence proceeded the neolithic culture of western Europe. The "transition-phenomena" of Upper Italy and southern and northern France represent the relations between the old native culture and the intruding real neolithic.

**Hofer** (P.) Die indogermanische Frage durch die Archäologie beantwortet. (Ibid., 154-156.) Résumés the article of Kossinna on the same topic.

**Jaeger** (J.) Innsbruck. Eine erdgeschichtliche Betrachtung. (Ibid., 157-160.) Pages 159-160 treat of the prehistoric and mediæval inhabitants, place-names, etc. Etruscan, Teutonic, Celtic, etc. elements are represented.

**Jouron** (L.) Haches emmanchées trouvées enfouies, isolées de toute sépulture et de toute squelette. (Bull. Soc. d'Anthr. de Paris, 1902, v<sup>e</sup> s., III, 850-853.) Discusses the problems suggested by the finding, e. g., at Villers-aux-Bois, of hafted axes 80 cm. below the surface with no trace of skeleton or burial. About a dozen such discoveries have been made.

**Klaatsch** (H.) Anthropologische und paläolithische Ergebnisse einer Studienreise durch Deutschland, Belgien und

Frankreich. (Z. f. Ethnol., Berlin, 1903, XXXV, 92-132.) Treats with seven figures and four plates, of visits to Furfooz, the "stations" of the Dordogne, the Vézère valley, Cro-Magnon, the grottos of Font de Gaume Combarelles, the "stations" of Le Moustier, La Madeleine, etc., Chelles, Ruto's collection of "eoliths" in Brussels, the "stations" of Taubach, Puy Coumy, etc., with expressions of personal opinion concerning investigators, their researches, etc., and the results of personal examinations on the spot.

**Koepf** (F.) Die Ausgrabungen bei Haltern. (Cbl. d. d. Ges. f. Anthr., München, 1902, XXXII, 130-133.) Brief account of recent excavations at Haltern on the Lippe, where a Roman camp and other remains were discovered. Haltern is identified by some with the Roman castellum of *Aliso*.

**Krause** (E. H. L.) Kann Skandinavien das Stammland der Blonden und der Indogermanen sein? (Globus, Brnschwg., 1903, LXXXIII, 109-110.) Argues against a Scandinavian origin of primitive blonds and Indogermans. The early Scandinavians were immigrants from some region to the south.

**Laville** (A.) Réponse à M. Ruto sur son étude géologique et anthropologique du gisement de Cergy. (Ibid., 742-749.) Reply to article of M. Ruto. The *dépôt* of Cergy is Acheulean, under which name ought to be united what are now known as Chellean and Acheulean.

— et **Gennetier** (M.) Silex taillés (types chelléen, moustérien, et néolithique) recueillis en place par M. Gennetier, Canière Dauphin, à Ivry-Port. (Bull. Soc. d'Anthr. de Paris, 1903, v<sup>e</sup> s., III, 841.) Brief account of the discovery of "coups de poing" of the Chellean type, a moustrierian flint, and a jadeite (?) axe from a quarry at Ivry-Port in what seem to be "paleolithic" strata.

**Lefèvre** (A.) Apogée de Charles V; 1377-1378. (Rev. de l'Éc. d'Anthr. de Paris, 1903, XIII, 101-121.) Historico-ethnographic sketch of the times of Charles V of France at their zenith — court, private life, etc.

**Manning** (P.) Stray notes on Oxfordshire folk-lore. (Folk-lore, Lond., 1903, XIV, 65-74, 167-177.) Treats, with 2 plates, of ghosts, suicides, seasonal fe-

tivals, Shrovetide, May Day, Whitsun Ales; Fifth of November, etc. See also pages 183-188.

**Manouvrier** (L.) Étude sur les rapports anthropométriques en générale et sur les principales proportions du corps. (Mém. Soc. d'Anthr. de Paris, 1902, 3<sup>e</sup> s., II, 1-203.) Among the numerous conclusions (based on the study of 50 male and 50 female bodies of Parisian French), with 12 figures and 27 tables of measurements, are: Increase of stature generally carries with it increase of all parts of the body; the limbs and their parts increase relatively more than the bust; the arms increase relatively less than the legs and become relatively shorter—so all distal as compared with proximal parts; in tall men the hand decreases a little relatively as compared with the foot, in tall women it increases a little; generally those who have long legs have also long arms; in women, even more than in small-statured men, the limbs and their parts relative to the trunk are shorter than in men; women in general have the trunk long relative to the leg, but, with equal stature, have the bust shorter than men, but the trunk about equal. An accentuation of evolutionary traits is seen in the feminine proportions of the arm and extremities (tending to become more accentuated in cities, and to appear also in man, as a result of diminution of muscular work).

**Martin** (A.) Un vase néolithique dans les couches alluviales de la Seine. (Rev. de l'Éc. d'Anthr. de Paris, 1903, XIII, 135-136.) Brief account, with figure of a fragment (all now left) of a neolithic vase discovered in 1884 in the alluvium of the Seine, with details of situation where found.

**Matiegka** (H.) Crânes d'ossuaires; œufs de Pâques tchèques. (Bull. Soc. l'Anthr. de Paris, 1902, v<sup>e</sup> s., III., 750-752.) Brief notes on the origin of 20 ancient Bohemian skulls from the ossuaries of Sedlec, Melnik, Pena-Horni, etc., presented by M Matiegka to the society. Also brief description of some "Easter eggs" from Bohemia presented at the same time.

**Mehlis** (C.) Exotische Steinbeile der neolithischen Zeit im Mittelrheinlande. (A. f. Anthr., Brnschwg., 1902, XXVII, —.) Describes with figures a stone idol in the form of an axe from Drusenheim in lower Alsatia and three axes of

jadeite from Speyerdorf, Frankenthal, and Schettstadt. The form (a stooping woman) of the idol and its polish lead the author to look toward Egypt (through trade) as the source of this curious object, while the axes of jadeite are referred to central Asia.

**de Mortillet (A.)** Les silex taillés trouvés dans les cimetières mérovingiens. (Rev. de l'Éc. d'Anthr. de Paris, 1903, XIII, 81-87.) Treats, with 4 figures and list of places of occurrence, of the finds of chipped flints in Merovingian graves—at this period flints seem still to have been cut for fire-flints. Of the other flints found many are accidentally present (due to former occupancy of the burial places), while others have been placed there for superstitious reasons.

**Much (M.)** In eigener Sache. (Z. f. Ethnol., Berlin, 1903, XXXV, 73-74.) Reply to statements of Dr Kossina re Indogermanic archeology.

**Oppert (G.)** Tharshish und Ophir. (Ibid., 50-73.) Geographico-philological study with numerous references to the ancient literature of the subject, citation of Biblical passages involved, discussion of theories, etc. The author recalls and supports with new arguments the theory of Movers which identifies Tartessos and Tarshish with Turdetania in Spain.

**Papillault (G.)** L'homme moyen à Paris, variations suivant le sexe et suivant la taille. (Bull. Soc. d'Anthr. de Paris, 1902, v<sup>e</sup> s., III, 393-526.) This valuable monograph, with 6 figures and 36 tables of measurements, treats in detail of 100 male and 100 female bodies studied at the Academy of Medicine. After a general introduction on anthropometrical technique, etc., the author considers, from the points of view of sex and stature-differences, absolute measurements and proportions of trunk, pelvis, clavicle; general morphology of trunk; proportions, etc., of arms, legs, hands, feet; cranial and facial measurements, indices, etc. The average stature for males was 1674 mm., females 1564 mm.—stature and sex exercise no influence on the dorsal and lumbar curves. Stature modifies the pelvis much less than sex. The legs are relatively shorter in women (due to reduction of length of thigh by influence of pelvis,—the proportions of thigh and leg are little modi-

fied by stature. When the arm is more developed the increase appears in the fore-arm. Breadth, height and length of head are about equally independent of stature. Cranial height is weak in woman, but considerable in children.

**Pech (T.)** Die epische Volksposie an der Petschora. (Globus, Brnschw., 1903, LXXXIII, 156.) Résumé of an address by N. E. Ontshukof, who traveled on the lower Petchora in 1902. From the Russian people of that region he obtained 89 epic songs or *bylins*, 15 religious songs, 44 other songs, and 50 *märchen*, and brought back with him also some 50 MSS. The *bylins* probably came to the Petchora with the exiles of the sixteenth to seventeenth centuries. The Syrjanians, who have lost most of their own poetry, sing *bylins* in broken Russian, but the Samoyeds sing them on native subjects in their own tongue.

**Piette (É.)** Gravure du Mas d'Azil et statuettes de Menton. (Bull. Soc. d'Anthr. de Paris, 1902, v<sup>e</sup> s., III, 771-779.) Treats, with 4 figures, of an engraving of a simioid or anthropomorphic creature discovered in the cavern of Mas d'Azil, the posture of which is such as to indicate erect carriage and use of bipedal locomotion—the other side of the bone contains a sketch of a man and some animals (in part). Also of the ivory statuettes discovered at Brasempouy and Mentone. One of these, the author thinks, represents a Neanderthaloid type, with a Pharaonic head-dress. Another from Mentone figures an hermaphrodite, a third a steatopygous woman. Negroid races probably lived in Europe at the time of these statuettes.

— Sur une gravure du Mas d'Azil. (C. R. Ac. d. Sci., Paris, 1903, CXXXVI, 262.) Brief description of an "imaginary being" in a human attitude engraved on a piece of shoulder-blade from Mas d'Azil now in the St.-Germain Museum. The figure holds a *bâton* and seems to be dancing before a bear.

**Pittard (E.)** Dix-neuf crânes d'Ems, Vallée du Rhin. (Bull. Soc. d'Anthr. de Lyon, 1902, XXI, repr. 1-16.) Details of measurements of 19 skulls from Ems in the Grisons—mostly brachycephalic (av. 83.43) of the "Celtic" type, with good cranial capacity (av. 1663 ccm.; range 1455-1855 ccm.), and rather heavy.

— Ethnographie de la Dobrodja. Contribution à l'étude anthropologique des Kurdes. (*Ibid.*, repr. 1-12.) Details of measurements (cranial, facial) of 15 Kurds from Constantza on the Black sea, compared with the data in Chantre. These Kurds are brachycephalic (av. 86.10), brown-eyed, black-haired (85%)—the least dark are the most brachycephalic.

— Quelques nouveaux crânes grisons de la vallée du Rhin. (*Ibid.*, 1903, XXI, repr. 1-19.) Details of measurements of 6 skulls from Somvix, 2 from Trons, and 3 from Tavanasa. These skulls are brachycephalic (av. 83.92), of good capacity (av. 1574 ccm.), rather heavy, and of the "Celtic type."

**Poutjatine** (P.) Station nouvelle sur les bords sud du lac Bologoï. Atelier de fabrication des outils et armes en pierre. Fouilles de 1901 et 1902. (*Ibid.*, 755-756.) Brief account of the discoveries of flints at the "station" of Visokoë, a primitive "flint-factory,"—the dwelling-place was at Bologoï. No polished flints occur and fine arrowpoints are rare.

**Schliz** (A.) Nochmals zur bandkeramischen Frage. (*Cbl. d. d. Ges. f. Anthr.*, München, 1903, XXXIV, 13-15, 23-24.) Reply to article of Köhl, criticizing author's views on the subject of "Bandkeramik."

**Schrader** (F.) Survivance de coutumes endogamiques dans la vallée de la Garonne. (*Rev. de l'Éc. d'Anthr. de Paris*, 1903, XIII, 175-176.) Notes the survival at Sainte-Croix-du-Mont of a ceremony at the marriage of a girl of the village to a stranger, which involves the "ransom" of the bride.

— Bracelets métalliques bulgares de forme antérieure à l'emploi des métaux. (*Ibid.*, 173-174.) Describes, with figure, a Bulgarian (worn by women of mountains about Sofia) bracelet of bronze, etc., the form and adornment of which "have undergone no modification since metals replaced bones and shells in the making of human ornaments."

**Strack** (A.) Die macedonischen Seen. (*Globus*, Brnschw., 1903, LXXXIII, 213-219, 238-243.) On page 239, with figure, are described the primitive dug-outs of the fishermen of Lake Ochrida. On page 240 a legend of Lake Nissia.

**Tetzner** (F.) Seelen und Erdmännchen-glauben bei Deutschen, Slawen und Balten. (*Ibid.*, 235-238.) Treats of the German-Slavic-Baltic views of dwarfs, subterranean beings, etc., chiefly with reference to the statements of Hennig.

**Thieullen** (A.) Le préchelléen en Belgique. (*Bull. Soc. d'Anthr. de Paris*, 1902, v. s., III, 756-767.) Discusses the "retouched flints," "pierres-figures," etc., of MM. Rutot and Boucher de Perthes and the handiwork of man in the "pre-Chellean" age in Belgium.

**Traschio** (G. B.) Un caso di macrosomia. (*Atti d. Soc. Rom. di Antr.*, 1903, IX, 95-150.) Detailed description, with a wealth of anthropometric data and 5 figures, of the gigantic skeleton in the Anatomical Institute of Turen, doubtless that of Giacomo Borghello of Carrega, who is noted in 1837 by Bertinatti as a Piedmontese giant, known also as the "Ligurian giant"—his body was measured by Demichelis (stature 2.16 m. as compared with Trascio 2.10 on skeleton). The cranial capacity is 1910 ccm., cephalic index 80 (head rather small considering stature). Pages 127-147 are taken up with comparisons of the measurements of other giants. The author concludes that Borghello was a real giant—"gigante, assoluto, gracile ed appartenente alla categoria dei neaniamacrosomi,"—whose extraordinary development dates from his fourteenth year. The cranial capacity shows that that element does not always vary inversely as the stature.

**Vram** (U. G.) Crani della Carniola. (*Ibid.*, 151-159.) Describes, after the Sergi method, with five figures and detailed table of measurements and table of geographical and archeological distribution (the range is from the palafitta of Ig, more than 1000 B. C., to beyond the sixteenth century), 71 crania from various parts of Carniola, now in the Lubiana museum. Of these 12 are dolichocephalic, 25 mesocephalic, and 34 brachycephalic; 5 are microcephalic in regard to cranial capacity and 13 megalcephalic. In the palafitta of Ig ellipsoid, ovoid, and pentagonal varieties were all found, with no traces of cremation.

**Weber** (F.) Vorgeschichtliche Ueberreste aus Baiern in ausserbairischen Sammlungen. (*Cbl. d. d. Ges. f. Anthr.*, 1903, XXXIV, 17-20.) Lists collections

of Bavarian antiquities in Stuttgart, Ulm, Karlsruhe, Mainz, Wiesbaden, Coburg, Meiningen, Jena, Dresden, Hannover, Bonn, Erbach.

**Weissenberg** (S.) Kinderfreud und -leid bei den südrussischen Juden. (*Globus*, Brnschw., 1903, LXXXIII, 315-320.) Treats, with four figures, of joy and sorrow over children among the Jews of southern Russia. Care of the suckling (well and ill), amulets, growth, sneezing and yawning, children's diseases, teething, education (rather ascetic and prohibitive), instruction in the Cheder (Jewish school), play—a list of the varieties of the astragal-game is given, festivals, etc., are discussed. On page 318 is an interesting counting-out rhyme. When he has completed his thirteenth year the boy is religiously a "man."

— Weitere Entdeckungen zur Vorgeschichte Kretas. (*Ibid.*, 267-268.) Résumés Evans' researches at Knossos in 1902 and those of Bosanquet in the plain of Palaeastro.

**Wilser** (L.) Anthropologie suecica. (*Ibid.*, 95-98.) Critical résumé of Retzius and Fürst's *Anthropologia suecica* (Stockholm, 1902) with comparisons with the data of Hultkrantz and the measurements of prehistoric skulls. The cephalic index has scarcely risen a unit since the stone age. Since the investigation of Hultkrantz the average height of the Swedish recruits (21 years old) has apparently increased 1 cm. As to color of hair and eyes, the Swedes seem to be the lightest of all peoples. Wilser thinks that Sweden was the primitive home of the Aryan race.

**Wunder** (L.) Vorgeschichtliche Studien in nördlichen Bayern. (*Z. f. Ethnol.*, Berlin, 1903, XXXV, 142-153.) Treats, with five figures, of the significance of the north Bavarian grave-mounds (they were cemeteries, used for centuries, and increasing in size by this use), the age-place of the cremation-graves in the north Bavarian grave-mounds (they belong to the oldest iron age and so form the north Bavarian transition-stage between the bronze and iron ages).

#### AFRICA

**Anthony** (R.) et **Huguet** (J.) Étude analytique et critique de l'ouvrage : "Les races humaines du Soudan français,"

de M. Sarrazin. (*Bull. Soc. d'Anthr. de Paris*, 1902, v<sup>e</sup> s., III, 842-849.) Rather unfavorable critical résumé of Dr H. Sarrazin's recent volume, *Les races humaines du Soudan français*.

**Azoulay** (L.) Un jouet religieux. (*Ibid.*, 698-699.) Describes briefly a noise-making toy of the Algerian Jewish children, now rare, used only at the Purim feast in connection with the cursing of Haman.

**Berthelet** (M.) Egyptian gold. (*Amer. Antiq.*, Chicago, 1903, xxv, 178-180.) Translated from the French by C. A. Brassler. Gold leaves of the sixth dynasty contain 92.3 percent gold, those of the twelfth 90.5 percent, and those of the Persian epoch 99.8 percent.

**Boussac** (P. H.) Les diverses espèces de serpents dans l'Égypte antique. (*Rev. Sci.*, Paris, 1903, 4<sup>e</sup> s., XIX, 336-340.) Treats of the *haje* (*naja*) or asp, the pyramid scytalus, the viper and the python, their representation on the ancient monuments, etc.

**Brunhes** (M.) Les oasis du Souf et du M'zab comme types d'établissements humains. (*La Géographie*, Paris, 1902, v, 5-20, 115-195.) A good study of the desert environment which leads to a higher culture by the best use being made of unfavorable surroundings. Human intelligence, industry and art are all advantaged by these adverse conditions.

**Cole** (H.) Notes on the Wagogo of German East Africa. (*J. Anth. Inst.*, Lond., 1902, XXXII, 305-338.) Brief answers to the 213 questions—tribes, birth, descent, adoption, puberty (pages 308-310), marriage (pages 310-312), disease and death, murder, property and inheritance, fire (legend of fire-getting), food, hunting and fishing, agriculture, war, government, oaths and ordeals, salutations, arithmetic, records, measurement of time, games and dances, magic and divination (pages 324-327), doctrine of souls, scape-goats, demons, spirits, astronomy, traditions (frogs and rain; hyena and hare; death; hare and chameleon; man, lion and frog; lion and badger), sacrifice, superstitions, etc.—of Dr J. G. Frazer's *Ethnological Questions*. The lists of clan names and month names are interesting. There is much excellent information in this compact article.

**Costa (E.)** Administração civil nas nossas colônias africanas. (Bol. Soc. de Geogr. de Lisboa, 1903, 535-761.) A general account of civil administration in the Portuguese colonies in Africa.

**Desplagnes (L.)** Etude sur les tumuli de Killi dans la région de Goundam. (L'Anthropologie, Paris, 1903, XIV, 151-172.) Describes, with 37 figures, the tumuli of Killi in the Goundam region of the Niger, their contents, etc., explored 1896-1901. Among the finds were stone implements, terra-cotta pottery and figurines, iron objects, ornaments and figures of copper and bronze, beads, etc. The author concludes that the people who built these tumuli were probably those spoken of by El Bekri, an Arab writer who visited this country in 1050 A. D. They knew the art of glazed pottery and were very artistic manufacturers of bronze. M. Desplagnes suggests a Libyan or Garamantic origin.

**Ferraz (I.)** As perolas e a sua pesca em Moçambique. (Bol. Soc. de Geogr. de Lisboa, 1903, 1-20.) General account of pearl-fishing on the Mozambique coast. The divers always plunge head-first, naked.

**Garner (R. L.)** Native institutions of the Ogowe tribes of west central Africa. (J. Afric. Soc., Lond., 1902, 369-380.) Treats sympathetically of the native belief in charms and amulets (leopard's claw, crocodile's tooth, carvings on canoes and paddles, snake venom, plant medicine, etc.), witchcraft and related ideas. The Ogowe relies on the material, not the spiritual, element of these things. An interesting account is given of the *Yassi* image or "primitive detective," taken by the missionaries for a mere idol, whose rôle suggests some of the procedures of the famous Lorenzo Dow. *Yassi*, the author thinks, is "a very useful and valuable institution—an active and efficient ally of law and order," for which the whites may furnish ill substitutes.

**Gentz (Leut.)** Einige Beiträge zur Kenntnis der südwestafrikanischen Völkerstaaten. (Globus, Brnschwg., 1903, LXXXIII, 297-301.) Gives, with 14 figures, results of observation among the Bushmen of the Kalahari during a seven months' stay on the extreme eastern frontier of German southwestern Africa. Only such things as are not to be found

in Fritsch, v. Hellwald, and Schinz, or differ from the objects noted by them are discussed. The bows are carefully made, and no arrows with steel points were found. Quiver and hunting outfit are described; also pits and traps, fire-making, domestic utensils, etc., are described and figured. The use of the bow as a musical instrument is recorded.

**Graf (T.)** Antike Porträts. (Stzgsb. d. Anthr. Ges. in Wien, 1903, 65.) Notes further resemblances between the author's collection of ancient portraits and the numismatic heads of the Ptolemies.

**Guyot (Y.)** Les coutumes indigènes de la Côte d'Ivoire. (Bull. Soc. d'Anthr. de Paris, 1902, ve s., III, 810-817.) Résumé of F. J. Clozel and R. Villamur's recent work on *Les coutumes indigènes de la Côte d'Ivoire*, giving the primitive pantheons of the natives of the Ivory Coast of western Africa. This valuable monograph treats of civil and criminal law, judiciary organization, procedure, etc. The collision between Islam and fetishism is a most interesting phenomenon.

**Hetherwick (A.)** Fetish worship in Central Africa. (Folk-lore, Lond., 1903, XIV, 61-63.) Brief notes on Bantu fetishism, with description (plate) of an Achewa fetish-doll.

**Huguet (J.)** Les soffs. (Rev. de l'Éc. d'Anthr. de Paris, 1903, XIII, 94-99.) General account of *soffs* or "unions," "parties" among the Arabs and Berbers of Algeria, Tunis, etc. Some of the large soffs break up into secondary soffs. The rôle of the soffs in the history of Arabs and Berbers is very important.

**Junod (H. A.)** Some remarks on the folk-lore of the Ba-thonga. (Folk-Lore, Lond., 1903, XIV, 116-124.) Treats of native copper money (*litrale*), popular tales (English text of tale of "Men and Women of the Old Times"), amulets, superstition, divination (use of bones, shells, etc.). The author, a missionary for seven years among the Ba-ronga, a Zulu tribe of Delagoa bay, has treated these matters more in detail in his works—*Les Chants et les Contes des Ba-Ronga* (Lausanne, 1897), *Les Ba-Ronga* (Neuchatel, 1897), etc.

**Klose (H.)** Das Bassarivolk. (Globus, Brnschwg., 1903, LXXXIII, 309-314, 341-345.) General account, with 6 figures

of the Bassari, a primitive people of German Togoland. Physical characteristics (tall, strong, well-built), tattooing (as children), diseases, clothing (very scanty), ornament, weapons, houses, domestic life, marriage, birth, twins (if of same sex, weaker killed), illegitimate children (brought up like others), slaves (an important social factor), etc., are treated. The Bassari number some 35-45,000, and by slavery and intermarriage with the Kabre, Shausho, etc., include a foreign element.

**Kollmann (J.)** Die Gräber von Abydos. (Cbl. d. d. Ges. f. Anthr., München, 1902, XXXIII, 119-126.) Résumé, with 5 figures and bibliography, the results of recent researches in ancient Egypt, with respect to human races. The author estimates the proportionate numbers of the various types as follows: Punts 10%, Nubians 20%, Libyans 18%, Ethiopians (Negroes) 12%, Pygmies 20% *métis* 22%. We know now that the development of Egyptian civilization is not the product of a single type or of one race only, but as the result of the coöperation of several types. Variety of types within a people seems fertile for higher culture.

**Moggridge (L. T.)** The Nyassaland tribes, their customs and their poison ordeal. (J. Anthr. Inst., Lond., 1903, XXXII, 467-472.) Treats of the Manganja or Amyassa, Achikunda, Ajawa, Angoni, Atonga, Angura, their religious ideas and practices. The Ajawa have puberty ceremonies. The muavi-bark poison ordeal (drink) is believed in by all the Nyassa tribes known to the author. The old-fashioned trial is uncommon now. Muavi was much used in witchcraft trials.

**Moraes e Castro (J.)** De Noqui ao Cuango, notas de viagem. (Bol. Soc. de Geogr. de Lisboa, 1903, 81-94.) Contains some notes on the Muchicongos, Zombos, Quicongos and Iacas, religion, medicine, dress and ornament, social functions, marriage, etc. The Muchicongos have few idols. Their circumcision-ceremonies are described. The habit of filing the teeth is said to affect their speech.

**v. Schkopp (E.)** Zwergvölker in Kamerun. (Globus, Brnschw., 1903, XXXIII, 284-285.) Brief account of the Bakos, a small-statured (1.50 cm.), black, primitive tribe of the forests in the Bakoko territory of the Cameroons,

probably the autochthones of the country. They are creatures of the primeval woods, and are feared by their neighbors who believe them possessed of magic powers.

**da Silveira Magalhães (F.)** Sobre alguns costumes de S. Thomé. (Bol. Soc. de Geogr. de Lisboa, 1903, 113-116.) Notes from unprinted documents prior to 1850 on superstitions and fetishism on the island of St. Thomas.

**Thomé (P.)** Die Götzen am Kilimandscharo. (Globus, Brnschw., 1903, LXXXIII, 231-234.) Describes, with seven figures, some twelve idols of the Wajagga from Mt Kilimanjaro and the offerings made to them. Characteristic is the action of the native, who gave his *nungu* (idol) to the missionary with his remarks in a vain effort to get it back. All these idols are of clay, and they are in human and animal form.

## ASIA

**Adachi (B.)** Ueber den Penis der Japaner. (Z. f. Morph. u. Anthr., Stuttgart, 1902, v. 351-356.) Treats of differences between the penis of the Europeans and Japanese. The latter mostly have the glans perfectly uncovered, rarely *kawakamuri* ("skin covered") as is the European. But the baring of the glans by secret means is almost general among Japanese. Circumcision, though it may have prevailed in ancient times, is not now known in Japan. A sort of infibulation prevails among Japanese wrestlers, and a case of tattooing the glans in a gambler is reported.

**Annandale (N.) and Robinson (H. C.)** Some preliminary results of an expedition to the Malay peninsula. (J. Anthr. Inst., Lond., 1902, XXXII, 407-417.) Ethnographic notes (obtained in 1901), with sketch map and plate of types. The civilized tribes considered are the Malayo-Siamese of the east coast states, the Malays of South Perak, Selangor, Kedah, Upper Perak, Ulu Rhaman, the Samsons of Trang, etc. Of uncivilized the Orang Laut Kappir of Trang, the Semongs, Sakais, etc. A table gives cephalic index, nasal index and stature of the various groups studied — in all some 400 individuals (90 from the wild tribes), nearly all males, twenty to fifty years old, were measured. The Orang Laut Kappir are to some extent forsaking their

sea-faring life and settling on the islands. The Semangs are a fairly pure race, but the Sakais are of mixed Semang and Mongoloid (?) blood. The Sakais, through the opening up of the country, have recently come into contact with the Malays. The Sakais are taller than the Semangs and more dolichocephalic.

**Bloch** (A.) *Quelques remarques sur l'anthropologie des Indous exhibés au Jardin d'Acclimatation.* (Bull. Soc. d'Anthr. de Paris, 1902, v<sup>e</sup> s., III, 780-787.) Anthropological notes of a general sort on the physical characteristics (form of nose, color of skin, hair, eyes, mouth and lips, muscular system, bony structure, height, etc.) of some 50 "black Hindus," of mixed nationalities, but mostly from the Malabar coast and of Dravidian stock.

**Chervin** (A.) *Sur le sens de la circoncision des lèvres dans la Bible.* (Ibid., 841-842.) Note in reply to critique of M. Garnault.

**Clay** (A. T.) Professor Hilprecht's recent excavations at Nippur. (Rec. of Past, Washington, 1903, II, 47-62.) Résumé, with 12 illustrations and portrait of Professor Hilprecht, the results of explorations in 1899-1900 recorded in detail in Professor Hilprecht's *Explorations in Bible Lands*.

**Clement** (E. W.) The new woman in Japan. (Amer. J. Soc., Chicago, 1903, VIII, 693-698.) Treats of the "legal new woman," created by the new Japanese civil code, according to Gubbins' translation. The author considers that the improvements in her legal position will not immediately change in any great degree woman's social status in Japan.

**Cumont** (F.) The mysteries of Mithra. (Open Court, Chicago, 1902, XVI, 65-68, 167-174, 200-208, 340-355, 449-458, 522-535.) An interesting general account of the origin and spread of Mithraism and its invasion of Europe.

**Dames** (M. L.) Note on Major Sykes's Gypsy vocabulary. (J. Anthr. Inst., Lond., 1902, XXXII, 350-352.) Shows that this Gypsy "language" is "rather an artificial secret dialect or jargon, such as prevails among similar tribes in India, the Changars, Doms, etc." The Indian element is less than ten percent. The grammar is based on Persian.

**De Morgan** (J.) Note sur les âges de la pierre dans l'Asie antérieure. (Bull. Soc. d'Anthr. de Paris, 1902, v<sup>e</sup> s., III, 708-716.) Résumé of discoveries of the paleolithic and neolithic ages in Asia Minor, with particular reference to the excavations at Susa (a table of strata, cuts, etc., is given). The Susan obsidian comes from the Caucasus. The oldest Susan pottery is the finest. The Chaldean cities are built upon spots inhabited from time immemorial—every tell is historic and prehistoric.

**Discussion** sur le crime rituel. (Ibid., 731-738.) Continued from previous number. Letters by MM. Danjou, Garnault and Girard de Rialle. See *American Anthropologist*, 1902, N. S., IV, 551.

**d'Enjoy** (P.) Les signes extérieurs du deuil. (Rev. Sci., Paris, 1903, 4<sup>e</sup> s., XIX, 496-498.) General discussion of outward signs of mourning among the races of mankind, but chiefly (497-498) among the Annamites—the six stages are described with respect to the clothing worn.

**Esteves Pereira** (F. M.) Vida de S. Gregorio. (Bol. Soc. Geogr. de Lisboa, 1903, 851-892.) Geez text and Portuguese translation, with notes of a life of St Gregory, telling the story of the conversion of the Armenians.

**Excavation** of the ruins of Babylon. (Rec. of Past, Washington, 1903, II, 144-151.) Part II of résumé, with 3 figures, of results of German Babylonian Expedition, 1899. See *American Anthropologist*, 1903, N. S., V, 367.

**Fenner** (K.) Mulla Ali Mahdibajew über die Krankheiten der Kirgisen. (Globus, Brnschw., 1903, LXXXIII, 160-161.) Extracts from notes of a Kirgis scholar, Mulla Ali Mahdibajew, of Tschimkent, published in the *Turkestanskija wedomosti* (1902), information concerning lung diseases, coughs, nervous affections, liver troubles, rheumatism, colic, etc., and their folk-treatment among the Kirgis of Russian Turkestan.

**Five Breaths** (The). (Amer. Antiq., Chicago, 1903, XXV, 183-185.) Summary of an article in the *Jour. Amer. Orient. Soc.*, 1901, XXII, with additions by the editor.

**Furness** (W. H.) The ethnography of the Nagas of eastern Assam. (J. An-

thr. Inst., London, 1902, XXXII, 445-466.) Details, with 2 plates and 1 figure, the results of personal observation of the Naga tribes of the hill country of eastern Assam. Tribal divisions, *khels*, (wards of villages), *jhats* (family ancestral groups), villages and domestic life, *morang* (bachelor's house), clothing and ornament, tattooing, religious ideas, sacred stones, creation legends, sacrifice and propitiation, feasts, burial, spirit-lore, omens, auguries, fortune-telling, oaths, fear of tiger, taboo, making new fire, etc., are considered. Most of the tribes (men, women, and children) smoke tobacco, except the Angamis, who drink rice-beer.

**Ghosu-El Howie (Mrs)** Rock sculpture "in the West-land." (Rec. of Past, Washington, 1903, II, 140-144.) Brief descriptions, with 3 figures, of two rock sculptures on the border of Coele-Syria, —a bull and a female warrior are the subjects, representing perhaps "Canaanite deities."

**Goldziher (I.)** Der Seelenvogel im islamischen Volksglauben. (Globus, Brnschwg., 1903, LXXXIII, 301-304.) Well-documented study of the "soul-bird" in the folklore of Islam. Among the items are: Green birds (souls of those slain in battle), little sparrows of Paradise (infants), doves (martyrs), flight of "soul-bird," plurality of soul-birds, birds as incarnation of supermundane powers, birds as messengers of fate and of God, birds as guardians of family-honor, heralds of victory, etc.

**Hogarth (D. G.)** Note on Major Sykes's "Anthropological notes on southern Persia." (J. Anthr. Inst., Lond., 1902, XXXII, 349.) Disagrees with Major Sykes's view that Bahrein taught Chaldea the arts of life. Also protests against strata-chronology at Susa.

**Huntington (E.)** The Hittite ruins of Hilar, Asia Minor. (Rec. of Past, Washington, 1903, II, 131-140.) Brief account, with 16 figures and illustrations, of the ruins of Hilar (between Harput and Diarbekir), a city situated "close to the angle where three great empires (Assyrian, Hittite, Khaldic) of antiquity met," and from which led off three chief roads. The ruins include burial caves and chambers in the rocks, cisterns, panels, carvings, etc.

**Laws (The)** of Hammurabi, King of Babylonia. (Ibid., 67-96.) Gives, with 6 plates and editorial introduction, the English translation (introduction, text of 282 items, conclusion) of the laws of Hammurabi (2250 B. C.), King of Babylonia, who claims to have received them from the sun-god of Sippara. There are striking resemblances between the Code of Hammurabi and the Code of Moses, and the editor observes, concerning the former, "the jurist of to-day will recognize in it most of the fundamental principles on which our social legislation is based."

**Martin (W. A. P.)** Ancient Hankow. (Ibid., 151-152.) Brief notes, with 2 illustrations, on ancient features of Hankow—the gate tower at Wuchang and another pagoda on the way to the Buddhist monastery. Hankow dates back 4,300 years.

**Oppert (G.)** Ueber Einen der Begräbnisplätze der Asche Buddhas. (Globus, Brnschwg., 1903, LXXXIII, 225-226.) Résumés with 5 figures, recent literature concerning the discovery in 1898 by Péppé of a sarcophagus, urns and other objects,—one of the urns has an inscription,—in the Sakyā Stūpa, south of Birdpurgut, which Rhys Davids has recognized as genuine relics of Buddha.

**Peters (J. P.)** Exploration of Nippur. (Ibid., 35-46.) Résumés, with 10 illustrations and a portrait of Dr Peters, the University of Pennsylvania's explorations of ancient Nippur, 1889-1900, the chief results of which are set forth in detail in the author's *Nippur* (N. Y., 1897).

**Prähistorisches aus Persien.** (Globus, Brnschwg., 1903, LXXXIII, 304-305.) Brief résumé of De Morgan's investigations.

**Regnault (J.)** Magie et occultisme à l'Extrême-Orient. (Rev. Sci., Paris, 1903, 4<sup>e</sup> s., XIX, 560-562.) Treats of the *ma-qui* or "phantoms" of Annamite belief, the *kodi* of the Chinese. These spirits are inimical to children, and cause many diseases. "Witch dolls" and philtres are also described.

**Ruge (S.)** Kleinasiens als Wiege der wissenschaftlichen Erdkunde. (Globus, Brnschwg., 1903, LXXXIII, 165-169, 186-191.) Historico-critical argument (with appreciations of ancient geog-

raphers) that the primitive men of science of Asia Minor began the science of geography and their successors carried it on through all its phases. Its cradle was in Asia Minor, which really "lies between Europe and Asia." From the tablets of the ancient royal library of Nippur, the author concludes that in the time of Hammurabi, 2,300 B. C., the spherical form of the earth was known to the Babylonians.

**Rütimeyer** (L.) *Die Nilgalaweddas von Ceylon.* (*Ibid.*, 201-207, 220-223, 261-267.) Gives, with 17 figures, the results of a visit to the Veddas of the Nilgala district, with references to the data in Schmidt, Sarasin, etc. The "clans" treated (physical characteristics, domestic life, disease, houses, clothing, food, weapons, implements, dances,—particularly "arrow dance," metaphysical and religious ideas, social position with other tribes, place among the races of man) are the Danigala, Kolonggala, Hennebedda. The differences between the "clans" (*e.g.*, the position of the woman during childbirth notably different with the Danigala from what it is with the Hennebedda) are recorded. The Veddas are recognized as high caste by the Singhalese, although both the latter and the Tamils affect to despise them. Dr Rütimeyer rejects the "degeneration" theory of the origin of Veddas, who for more than 2000 years have been practically as they now are.

**Stenz** (G. M.) *General Tschantchien, ein chinesischer Forschungsreisender des zweiten Jahrhunderts.* (*Ibid.*, 293-294.) Brief account of Shan-shien, a Chinese general, who, on an embassy from the Emperor Wu-ti (141-86 B. C.), traveled to the Yio-chi on the Oxus. He returned with a wonderful story of the civilization of the Bactrian-Greek cities, and the commercial intercourse thus stimulated was of much benefit to China.

**Sykes** (P. M.) *Anthropological notes on southern Persia.* (*J. Anthr. Inst., Lond.*, 1902, XXXII, 339-349.) Treats, with one figure, of bronze objects from Khinámán, near Kermán, the Brahuí and Baluchi and the Persian Gypsies (known by various names). On pages 345-349 is given a Gypsy vocabulary—Persian text, transliteration, and English words. These Gypsies, whose language is called Gurbati, number some 100,000 in all

Persia. Major Sykes thinks that the Bahrein region was the seat of an ancient Phoenician civilization.

**Thurston** (E. T.) *Some marriage customs in southern India.* (*Madras Gov. Mus., Bull.*, 1903, IV, 129-179.) Valuable detailed résumé of information concerning marriage forms and ceremonies in southern India. Treats, with two plates, of Bráhman marriages, marriages among the Khonds, Sauras, Badagas, tribes of Vizagapatam, Ganjam, Malabar, Arcot, Coorg, Nairs, Telugu, Canarese, Kallans, Goundans, Lambádis, Kotas, Kurumbas, Todas, Malas, Komatis, Urális, Rájputs, Kuravans, Tottiyans, etc. All stages of the development of marriage seem represented here, including mock-marriages, substitutional child-marriages, etc. The essential and binding parts of the ceremony differ much.

— Deformity and mutilation. (*Ibid.*, 180-201.) Treats, with one plate, of nostril and ear piercing and dilatation, tattooing, teeth chipping and filing, circumcision, cutting off fingers, castration, branding, etc., among the various peoples of southern India.

— Úralis, Shólagas and Irulas. (*Ibid.*, 202-213.) Gives, with three plates (types), ethnographic notes, with some anthropometric data (height, form of nose), on the U'rális of the jungles of Dimbhum in the Coimbatore district; the more primitive Shólagas of the Mipore frontier; and the Irulas of Chingleput, fifty miles from Madras. All these tribes are of uniformly short stature (1.59 m.) but differ in nasal index. Emergence from the jungle and "civilization" seem to reduce platyrhiny.

— Fire-walking in Ganjam. (*Ibid.*, 214-216.) Records an account by Magistrate Partridge of a fire-walk on the night of October 6, 1902, at Nuvgóde, by a priest of the village goddess in connection with the Dassera festival. Native feet are not very ticklish.

— Some forms of corporal punishment in vernacular schools. (*Ibid.*, 217-222.) Brief description of forty-two varieties of punishment, from notes supplied by native correspondents in southern India. Many of these evince human ingenuity in the way of torture. Nevertheless there is a Tamil proverb that

"the schoolmaster will attain the abode of Vishnu (bliss), and the doctor will go to hell."

**Wake** (C. S.) The Kauravas of the Hindu Puranas. (*Amer. Antiq.*, Chicago, 1903, xxv, 175-177.) Discusses the claim of the modern Kaurs or Kauravas of Chota Nagpur to be the Kauravas mentioned in the Puranas.

#### INDONESIA, AUSTRALASIA, POLYNESIA

**Alsberg** (M.) Ueber die ältesten Spuren des Menschen in Australien. (*Cbl. d. d. Ges. f. Anthr.*, München, 1902, XXXIII, 162-163.) Brief description of a sandstone block found in 1898 at a depth of 54 feet in a quarry near Warmambool, Victoria, containing the impress of the buttocks of two persons sitting together, the footsteps, also tracks of the emu, the dingo, etc. These could have been made only when the stone was in the form of soft sea-sand. If genuine these remains are the oldest human relics in Australia and go back perhaps to pliocene times.

**Born** (*Hr.*) Einige Bemerkungen über Musik, Dichtkunst und Tanz der Yapleute. (*Z. f. Ethnol.*, Berlin, 1903, XXXV, 134-142.) Treats, with 2 figures, of music, song, dance, etc., among the natives of Yap in the Caroline archipelago. Their instrument is a bamboo flute. In the dance-song everything in life finds expression. Poetry has a material value and is bought and sold. There are also beautiful prose tales (that of the dolphin is given in translation on page 137). The poetic language differs much from ordinary speech. The sexes dance apart. Dance rehearsals last months, the inventor and poet leading. The medicine-man brings his art to aid. Dances are of two sorts—obscene and not obscene,—of the former, the *kuthiol* of the women is more obscene than any of the men's dances.

v. **Bülow** (W.) Der vulkanische Ausbruch auf der Insel Savaii, Deutsch-Samoa. (*Globus*, Brnschwg., 1903, LXXXIII, 108-109.) Contains a few notes on the action of the natives towards earthquakes and volcanic eruptions.

**Doherty** (D. J.) The Tagalog language. (*Educ. Rev.*, N. Y., 1902, XXIV, 497-502.) General sketch (apparently after

Miles) with brief bibliography. The author considers the Filipinos as a race superior to the Chinese.

**Dores** (R.) Apontamentos para um dicionario chorographic de Timor. (*Bol. Soc. de Geogr. de Lisboa*, 1903, 763-826.) Valuable list (with historical notes, etc.) of place-names in the island of Timor.

**Duckworth** (W. L. H.) and **Taylor** (A. E.) The craniology of the natives of Rotuma. (*J. Anthr. Inst.*, Lond., 1902, XXXII, 432-444.) Treats, with 2 plates, 4 figures, 4 tables of measurements and detailed descriptions, of 9 crania from the island of Rotuma, obtained by Mr J. S. Gardiner in 1897,—all male except two. Of these skulls 6 are assigned to the typical western Polynesian type, one is typically Melanesian and two mixed, these facts reflecting the situation of the island. One skull is thought to show "Mongoloid" features.

**Giglioli** (E. H.) Testa monumentale singolarissima da Rononga, Isole Salomone. (*A. p. l'Antr.*, Firenze, 1903, XXXIII, 81-84.) Describes, with 2 figures, a *batu*, or memorially preserved and "built up" head from Ronongo in the central Solomon group, now in the author's collection. These *batu* are rare—Giglio knew only four (one at Sydney, two at Oxford, one in an English private collection) beside his own.

**Haggard** (A. H.) The Fijian fire-walk. (*Folk-Lore*, Lond., 1902, XIV, 87-89.) Brief account of fire-walk as witnessed August 23, 1902, at Suva, Vita Levu.

**Hey** (N.) and **Roth** (W. E.) An elementary grammar of the Nggerikudi language. (*N. Queensl. Ethnogr. Bull.* No. 6, Brisbane, April, 1903, 1-23.) A valuable section of this useful sketch of the Nggerikudi tongue of the Queensland coast is the lists of nouns, with their various meanings, etymologies, etc., which are psychologically important, things in general, parts of body, body as a whole, objective and subjective sensations, family relationships, animals and plants, inanimate nature, manufactured articles, etc. On page 23 are given texts of three aboriginal songs. Some of the transferred meanings are very interesting, e.g., *ada*, "labor pains," originally "a young plant lifting the ground before its

appearance." On page 8 is a list of 43 species of mollusca "all put to economic uses," and on page 9 another of 49 economically used plants. Lightning is called "semen-emission."

**Holmes** (J.) Initiation ceremonies of natives of the Papuan gulf. (J. Anthr. Inst., Lond., 1902, XXXII, 418-425.) Rather detailed account, with one plate (bullroarer, rain-gods, dance-belts, Oro-kolo men) of customs and ceremonies associated with initiation among the tribes of the Elema district of New Guinea. The boy, who from birth to ten years is *siare*, becomes at ten *siare sora* till he enters the *eraro* (men's house) for seclusion and initiation; he is then a *heava* (the boys altogether being *malai-asu*) and undergoes many taboos. The next stage is *heapu*, which has certain severe tests with less seclusion (a curious use of urine is noted). The last stage is *semese*, in which the mysteries of the "bull-roarer" are divulged, which are to be kept from the women. Sorcery also figures in these ceremonies. Feasts accompany each stage.

— Notes on the religious ideas of the Elema tribe of the Papuan gulf. (Ibid., 426-431.) Treats of reverence for certain objects (any animal of this sort is called *ualare* for the individual), feasts, spirit-lore and future life, dreams, gods as distinguished from spirits, the "supreme god," *Harisu*, the creator, *Ualare*, evil deities, etc.

**Loria** (L.) Il matrimonio nei villaggi del basso San Giuseppe, Nuova Guinea Britannica. (A. p. l'Antr., Firenze, 1903, XXXIII, 85-96.) Describes in detail, with 2 plates, the forms of marriage in vogue in Innawi, a village of British New Guinea,—the chief are "marriage by purchase" (the most honorable and ambitious) and by flight; the second is called *amange pa inaoga*, "stolen wedding," the first, *pa angiaawa*. For a double marriage of brothers and sisters from two families a special term, *ngami onge avaya*, is employed. Marriage by flight is not marriage by rapt, for the consent of the bride is given. Marriage by rapt of widows, is, however, practised. Children are sometimes promised in marriage by their parents. Adultery and divorce are also noticed.

**Myers** (C. S.) The visual acuity of the natives of Sarawak. (J. of Physiol., Lond., 1902, XXVIII.) The measurements of 32 individuals give about 1½ times "normal" acuity. Taking all things into consideration, it is probable that the black race (Rivers' Torres Straits natives gave 3 times normal) exceeds the yellow and white in visual acuity.

**Raap** (H.) Reisen auf der Insel Nias bei Sumatra. (Globus, Brnschw., 1903, LXXXIII, 149-154, 171-178.) Describes, with 27 figures, visits to North and South Nias in 1897. Ancestral and other idols, musical instruments, weapons and armor, ornaments, villages, government, slave-trade, burial, commerce, etc., are treated. Head-hunting, a custom dying out in North Nias, flourishes in South Nias. The fresh head of a South Nias native was obtained by the author and is now in the Museum in Braunschweig. The art-sense of the Niasians is expressed in the ornamentation, etc., of their weapons.

**Sarasin** (P. u. F.) Ueber die Toala von Süd-Celebes. (Ibid., 277-281.) Describes, with 3 figures, the Toala of the mountainous region of South Celebes, a small statured, primitive race of men (av. height 1575 mm., Veddas 1576), with wavy hair, darker-skinned than the Buginese, from whom they differ entirely. Their religious and cosmogonical ideas are cited. The Toala, who were formerly cave-dwellers, are the true autochtones of Celebes, and the discoveries of the brothers Sarasin are of great anthropological importance. They tend to confirm Kollmann's theory of the former wide-extension of small-statured races of man. Some of the stone arrowheads of the Toala are very small and fine.

**Seligmann** (C. G.) A note on albinism, with special reference to its racial characteristics among Melanesians and Polynesians. (Lancet, Lond., 1902, CLXIII, 803-805.) Treats, with illustrations, the occurrence of partial albinism (rare among Melanesians) and leucoderma (common in New Guinea, Torres Sts, etc.) Albinism seems to occur in certain families or family-groups; in Yam was found a family in which it occurred in 3 generations. The physical and physiological accompaniments of albinism are noted.

— The medicine, surgery and midwifery of the Sinangolo. (J. Anthr. Inst.,

Lond., 1902, XXXII, 297-304.) Treats, with one plate (tattooing and childbirth) and one figure (tattooing) of medical ideas concerning malaria, dysentery, leucoderma, ringworm (recently introduced), arthritis, rheumatism, yaws, urethritis and their treatment; surgery in connection with burns, fractures, hemorrhage, snakebite; conception and pregnancy, childbirth, abortion, menstruation (the legend attributing menses to the moon is given), etc. Taboos during pregnancy are noted. Many things are attributed to sorcery. Tattooing is much used in medicine. Invalids are never isolated. There are no midwives. Difficult labors are uncommon and abnormal presentations rare. The Sinangolo are an inland tribe of the Rigo district of British New Guinea.

**Siedel** (H.) Die deutschen Salamo-Inseln sonst und jetzt. (*Ibid.*, 181-186.) Geographical-historical sketch with map of the German islands of the Solomon group, with some notes (pages 185-186) on the natives and their contact with Europeans.

#### AMERICA

**Andree** (R.) Asiatisch-amerikanische Folk-Lore Beziehungen an der Beringstrasse. (*Globus*, Brnschwg., 1903, LXXXIII, 245-246.) Brief résumé of the article of Bogoras in the *American Anthropologist*, 1902, N. S., IV, 577-683.

Archæological relics from the land of the totem. (*Amer. Antiq.*, Chicago, 1903, XXV, 149-150.) Notes, with figures, on carvings, masks, etc., from Alaska, and on the potlatch.

**Beaucamp** (W. M.) The Iroquois book of rites. (*Science*, N. Y., 1903, N. S., XVII, 189-190.) The author has come into possession of the La Fort Ms. used by Hale, Onondaga version, and another Ms. containing the Mohawk text of the greater condoling songs, written by Chief Key.

**Boyle** (D.) Indian society of false-faces. (*The Papoose*, N. Y., 1903, I, No. 7, 1-10.) Reprinted, with illustrations, from the *Ontario Archaeological Report*.

**Chervin** (A.) Crânes, pointes de flèche en silex et instruments de pêche provenant de la baie d'Antofagasta. Momies des hauts plateaux de la Bolivie. (*Bull. Soc. d'Anthr. de Paris*, 1902, ve s., III, 700-708.) Describes four skulls

(three male, one female, one child) found by M. Sénéchal de la Grange on the shores of Antofagasta bay, Bolivia, and presented to the society by him, also another skull said to be that of the famous Atahualpa, last of the great Incas; some fine arrowpoints from the graves, a number of wooden harpoons with flint points on bone hooks, a few mirror frames, etc. More important than the last are two mummies (male, female), with which were found several flint tools,—the woman was a miner. The five skulls are reproduced on page 706. All are brachycephalic. It is interesting to learn that in the mines of Huanchaca labor 7,000 Indians, whom M. Sénéchal de la Grange is about to study.

**Dixon** (R. B.) System and sequence in Maidu mythology. (*J. Amer. Folk-Lore*, Boston, 1903, XVI, 32-36.) Notes the existence in the mythic history of the northeastern Maidu of California "so clear and definite a sequence of events that one is tempted to regard the whole as a unit and to see in it an epic of no little power." The cycle of the northwestern Maidu has also a notable system and sequence. Each cycle possesses a certain literary charm and power, but the cycles themselves would seem, at least in their latter portions, to follow one another." Dr Dixon's brief study is a desirable addition to the literary criticism of American Indian mythology.

**DuBois** (C. G.) Manzanita basketry, a revival. (*The Papoose*, N. Y., 1903, I, No. 7, 21-27.) Brief account, with two full-page illustrations and 6 figures, of the revival of the art of basketry among the Diegueño Indians of Manzanita, California, stimulated by the eastern demand for its products.

**Eels** (M.) The decrease of the Indians. (*Amer. Antiq.*, Chicago, 1903, XXV, 145-149.) Author concludes that "the Indians on or near Puget Sound have decreased immensely within 40 or 50 years." Reasons for this are: The vices of civilization (drink, licentiousness, diseases), half-civilization (clothing, housekeeping changed).

**Eskimomusik.** (*Globus*, Brnschwg., 1903, LXXXIII, 138-139.) Reproduces, with author's account, text and music of 4 songs from the section on "Eskimo Music" of Dr Robert Stein's *The White World* (N. Y., 1902).

**Fletcher** (Alice C.) Pawnee star-lore. (*J. Amer. Folk-Lore*, Boston, 1903, *xvi*, 10-15.) Treats of the ideas of the heavens (male, female powers), "father Tirawa"; star-craziness, morning-star and its ceremonies, and sacrifices; the seven winds and their names, *Ursa Major* and other star-figures. The religious lore of the Pawnees is among the most interesting matter hitherto obtained from the American aborigines.

**Förstemann** (E.) Zwei Mayahieroglyphen. (*Globus*, Brnschwg., 1903, *LXXXIII*, 95-98.) Discusses, with 8 figures, two Maya hieroglyphs, one of which has been considered hitherto to represent the "death bird," the other the mythic bird, *moan* (it resembles the day sign *cib*). The author argues for the identity of the two glyphs, as they occur in the Dresden codex.

— Zusammenhang zweier Inschriften von Palenque. (*Ibid.*, 281-284.) Discusses the relation between the inscriptions of the two temples of the cross (I and II) at Palenque. Both, Förstemann thinks, date from the year 1498 A. D., one fourteen days before the other.

**Golder** (F. A.) Tales from Kodiak island. (*J. Amer. Folk-Lore*, Boston, 1903, *xvi*, 16-31.) English text of five tales from the natives of Kadiak Island, Alaska: The raven and his grandmother, the two inquisitive men, the girl who married a star, the girl who went in search of her lover, the girl who married the moon.

**Harrington** (M. R.) Shinnecock notes. (*Ibid.*, 37-39.) Based on a visit to Shinnecock Reserve, Long Island, in the spring of 1902. Brief descriptions of physical characteristics (negro admixture, wigwams, wooden mortars, basketry, woodenware, language (extinct since fifty years).

**Hill-Tout** (C.) Kitchen middens on the Lower Fraser. (*Amer. Antiq.*, Chicago, 1903, *xxv*, 180-182.) Extracted from the *Report on the Ethnological Survey of Canada*.

**Koch** (T.) Der Paradiesgarten als Schnitzmotiv der Payaguá-Indianer. (*Globus*, Brnschwg., 1903, *LXXXIII*, 117-124.) Treats, with 11 figures, the motif of the Garden of Eden on the carved medicine-pipes of the Payaguá

Indians — 8 belonging to various museums and coming from diverse tribes of the Chaco.

— Die Guaikurú-Gruppe. (*Mitt. d. Anthr. Ges. in Wien*, 1903, *XXXIII*, 1-128.) This valuable and elaborate monograph treats, with 2 maps, of the nomenclature of the Indian tribes, Guaycurú, Mbayá, Cadiuéo, Kinikinao, Toba, Pilagá, Aguilot, Mocobi, Abipone, Payaguá, Lengua, Guachi, their past and present condition, etc. Pages 41-85 contain Abipone, Guachí, Cadiuéo, Kinikinao, Lengua, Mbayá, Mocobi, Payaguá and Toba vocabularies. Other topics considered are pronominal prefixes, phonetic interchanges, suffixes, numerals (list and detailed etymological discussion of 1-5, etc., pages 112-125). Pages 1-2 contain bibliography.

**Lawson** (P. V.) Summary of the archaeology of Winnebago county, Wisconsin. (*Wisc. Archeol.*, Milwaukee, 1903, *ii*, 40-85.) Valuable summary (in all sixty-two locations) of information concerning the Indian mounds, village sites, cemeteries, shell-heaps, fortifications, embankments, "corn-hills," "kitchen-holes," in the various towns of the county, with map and seven figures. The author estimates the number of aboriginal artifacts (clay, stone, copper, iron, shell, bone) obtained from the Indian village sites, mounds, cemeteries, etc., of Winnebago county, at 60,000. In historic times this region has been occupied by the Winnebago, Fox and Menomini Indians. Here the Iroquois of New York, as allies of the French, fought the Foxes.

**Lumholtz** (C.) Explorations in Mexico. (*Geogr. J.*, Lond., 1903, repr. 1-17.) Résumés, with map, the results of author's researches in northern Mexico 1890-1898. Contains notes on the Tarahumare and Huichols. The details are given in Dr Lumholtz's *Unknown Mexico* (N. Y., 1902).

**Mead** (C. W.) The musical instruments of the Incas. (*Amer. Mus. J. Suppl.*, N. Y., 1903, *iii*, No. 4, 1-31.) Treats, with four plates and four figures, of the drum, bell, rattle and cymbal, syrinx (pan-pipe), flute, resonator whistle, trumpet, double whistling jar, cornet. The pan-pipes are used in the *chuño* (potato festival) and "church performances" of the Aymaras, as in old

Peru. The old drum still survives in many parts of the country. *Spondylus* shells were used as "cymbals." Flutes are discussed with some detail. The shell and the terra-cotta trumpet were known. The *tinya* (a sort of guitar) is post-Columbian; there is no evidence of aboriginal stringed instruments in ancient Peru. The Peruvian scale is rather uncertain.

**Merriam** (C. H.) Some little-known basket materials. (*Science*, N. Y., 1903, N. S., xvii, 826.) Identifies two materials extensively used by certain Indian tribes of California—*Cladium mariscus*, and the unpeeled root of the tree *yucca* (*Yucca arborescens*). The materials used in combination with these are briefly noted. By selection of the varying yucca root "some of the Indian women produce beautiful shaded effects and definite pattern contrasts." The Panamint Shoshones vary the color of the *Scirpus* root by burying it in wet ashes. Reprinted in *The Papoose* (N. Y.), 1903, I, 14–16.

**Mochi** (A.) I popoli dell' Uaupé e la famiglia etnica Miranha. (A. p. l'Antr., Firenze, 1903, xxxiii, 97–130.) This second section, with two figures, treats of social organization (the ethnic unit is the "people"), the "clan" does not exist; if any, the vague name of "group" must be used; chiefs (local) and their insignia; primitive aristocracy; government (oligarchical rather than monarchical); crime and punishment (secret poisoning for private ends is not rare; marriage (largely monogamous and more often exogamous, but with no formal prescription; marriage by rapt also survives; a "test-period" of about a year precedes real marriage, which is indissoluble); the *covadade* (here present in marked form); "invocation" of demons at baptizing of children; infanticide; puberty and its treatment, etc.

**Monumentos (Los) arqueologicos de Cantona.** (Sem. Lit. Illustr., Mexico, 1903, III, 248–259.) Brief account, with 9 illustrations, of pyramids of Cantona on the hacienda of Xaltipanapa in Tepetahuacó, State of Puebla, Mexico.

**New Yorker (Die) Juden.** (Globus, Brnschwg., 1903, LXXXIII, 219, 220.) Résumés the various articles of Dr M. Fishberg. See *American Anthropologist* (N. S.), vol. IV, No. 4; vol. V, No. I.

**Peest** (S. D.) Ruined cities in Peru. (*Amer. Antiq.*, Chicago, 1903, xxv, 151–174.) General discussion with illustrations.

**Pittier de Fabrega** (H.) Folk-lore of the Bri bri and Brunka Indians in Costa Rica. (*J. Amer. Folk-lore*, Boston, 1903, XVI, 1–9.) English text of 7 tales: How Jaburu ate the seed of our kin, How the first Bri bri Indians were born, The tale of our dying away, How Sibú killed Sórkura, The king of the Tapirs, The king of the wild hogs, Don Pedro Cascante (modern devil story). The first five tales are Bri bri, the others Brunka.

**Prehistoric hematite quarry, discovery of a.** (*Rec. of Past*, Washington, 1903, II, 154.) Brief note with two illustrations, on the ancient hematite quarry discovered in April, 1903, near Leslie, Mo. (See the article by W. H. Holmes in this issue of the *Anthropologist*.)

**Preuss** (K. T.) Die Sünde in der mexikanischen Religion. (*Globus*, Brnschwg., 1903, LXXXIII, 253–257, 268–273.) Discusses, with 5 figures, the ancient Mexican ideas of sin and punishment, their symbolical representation, etc. Sacrilege and offenses against the state were punished by the gods—leprosy, sexual diseases, gout, skin diseases, dropsy, were sent by Tezcatlipoca. Fornication was reckoned a sin. Slaves were regarded as sinners—all misfortunes were attributed to sin or to the sinful nature of man. The realms of the dead and the "sinning gods" are also treated, together with the symbolism of pulque in connection with the sin of drunkenness.

**Progress** toward an international commission of archæology and ethnology. (*Science*, N. Y., 1903, N. S., XVII, 715–716.) Brief outline of plan. Final organization to be made in December.

**Reich** (A.) u. **Stegelmann** (F.) Bei den Indianern des Urubamba und des Envira. (*Globus*, Brnschwg., 1903, LXXXIII, 133–137.) Treats, with 6 figures, of the Kampa and Kunibo of whom Reich gives a brief ethnographical sketch, with short Kampa, Piro and Kunibo vocabularies; and of the Tauaré of the Rio Envira—general account by Stempelmann, with Kashináua and Jamináua vocabularies. A brief introductory note is by Dr K. von den Steinen.

**Schmidt (M.)** Praktische Versuche über das Feuerbohren nach indianischer Weise. (Z. f. Ethnol., 1903, XXXV, 75-80.) Describes, with 4 figures, six attempts to make fire after the manner of various American Indian tribes.

**Seler (E.)** Die Korrekturen der Jahreslänge und der Länge der Venusperiode in den mexikanischen Bilderschriften. (Ibid., 27-49.) Treats, with 15 figures, of the correction of the year's length and of the length of the Venus-period in the old Mexican MSS., the *Codex Nuttall* in particular. Seler concludes that the MSS. show that "82 Mexican years of 365 days are really 20 days less 3 hours, 18 minutes, 59.1698 seconds shorter than 82 real years"—hence an intercalation of twenty days after 82 years would about set matters right. This period of 82 years has no relation to the Venus-period. The correction of the Venus-period was made by subtracting a Mexican year minus four days every 88 years. Seler considers that the astronomical data in the *Codex Nuttall* bring the creators of the culture represented by it up to the Maya peoples and point to a community of culture.

— Las excavaciones en Mexico. (An. d. Mus. Nac. de Mex., 1902, VI, 235-260.) Translated from *Mitt. d. Anthr. Ges. in Wien*.

**Sievers (W.)** Zur Schreibweise der Orts- und Stammesnamen in Südamerika. (Globus, Brnschwg., 1903, LXXXIII, 170-171.) Discusses briefly the vagaries of spelling in place and ethnic names in South America. Protests against "innovations," such as the change from the plural to the singular form (*Uapés, Uapé*), the substitution of *k* for *c* in well-known and long-used names, of *tsch* for *ch*, *k* for *qu*, etc.

**Speck (F. G.)** Mohegan traditions of *muhkeahweesug*, "the little men." (The Papoose, N. Y., 1903, I, No. 7, 11-14.) Résumés the traditions of the Mohegans of Connecticut, as related by one of their number at the present time, concerning the "little men," who preceded them in this part of the country. The author inclines to believe with these Indians that "the east central part of Connecticut has seen, within the last three hundred years, the passing away of

a race that may have been somewhat akin to the Mound-builders."

**Starr (F.)** The sacral spot in Maya Indians. (Science, N. Y., 1903, N. s., XVII, 432.) Records, with figures, seven cases (boys 5, girls 2), aged from two months to a year—all of pure Indian blood—in the town of Palenque. Occurrence is more evanescent in Mayas than in Japanese; rarely present beyond ten months. Of three Mestizo babes of less than ten months none showed spot.

**von den Steinen (K.)** Ueber den XIII. Internationalen Amerikanisten-Kongress in New-York und die ethnographischen Museen im Osten der Vereinigten Staaten. (Z. f. Ethnol., Berlin, 1903, XXXV, 80-92.) Excellent résumé of the proceedings of the International Congress of Americanists, with personal impressions, notes on the museums visited, etc.

**Weygold (F.)** Das indianische Lederzelt im Königlichen Museum für Völkerkunde zu Berlin. (Globus, Brnschwg., 1903, LXXXIII, 1-7.) Describes, with colored plate and two figures, a "medicine tent" of the Sioux (?) Indians in the Berlin Ethnological Museum since 1846. Of the one hundred figures painted on the leather the central one is the great sacred pipe. Snakes, birds, horses, buffalos, human beings, and other objects are also represented.

**Winchell (N. H.)** The pleistocene geology of the Concannon farm, near Lansing, Kansas. (Amer. Geol., Minneapolis, 1903, XXXI, 263-308.) Treats, with four plates and three figures, of the geological character and relations of the region where was discovered the "Lansing man." The author concludes that "the date of burial is to be determined by the length of time elapsed since the spreading of the Iowan loess, which, compared with the age of the Kansan drift seen scantily spread on the highlands, was an event much nearer the end than the commencement of the glacial period."

**Wrenshall (Letitia H.)** Incantations and popular healing in Maryland and Pennsylvania. (J. Amer. Folk-Lore, Boston, 1902, xv, 268-274.) Treats of "powwow" and "trying for it," folk-cures, charms, witches, spells, mental priestess, devil child, etc.